

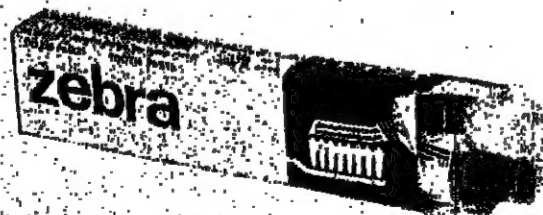


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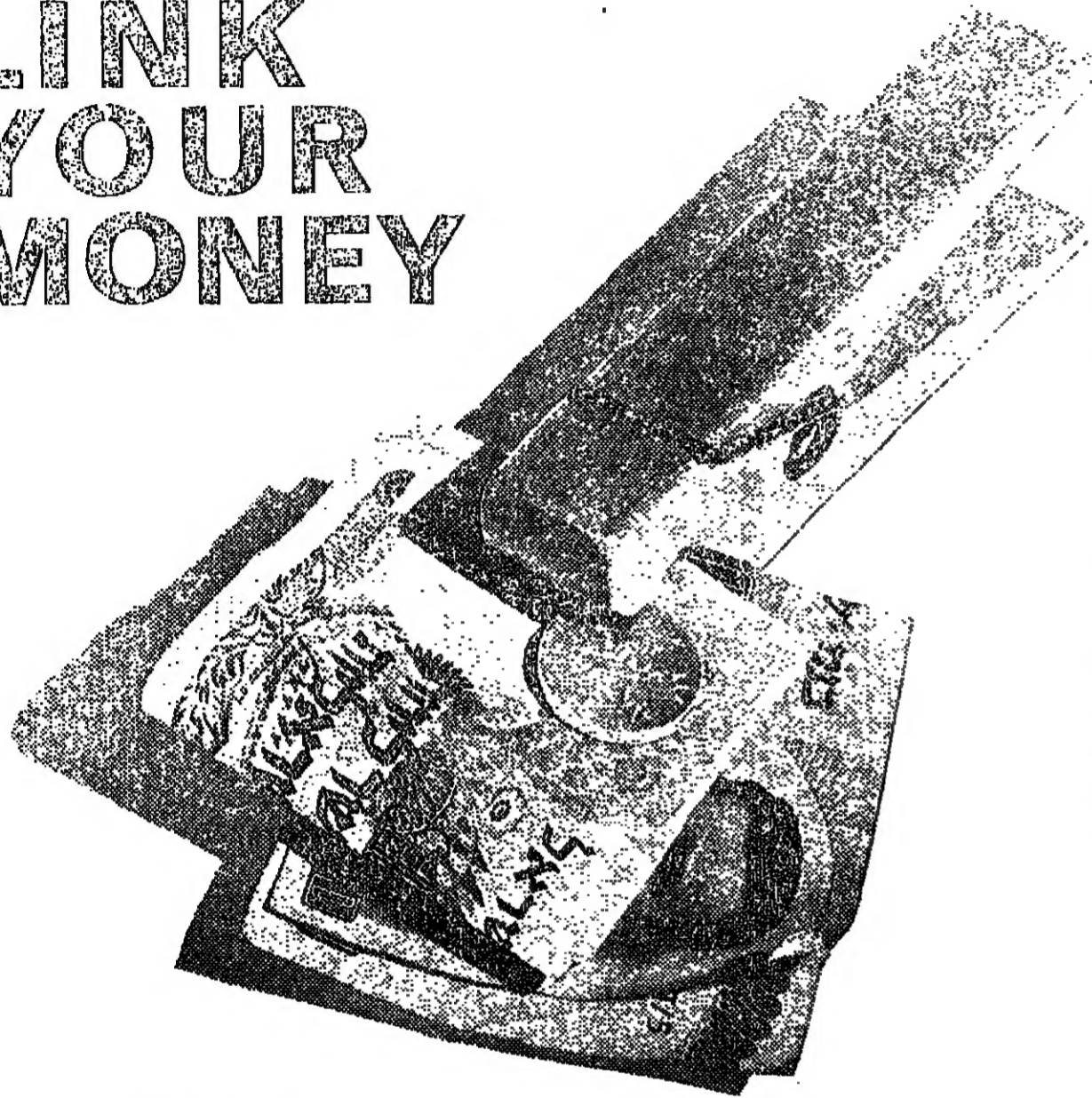


Yael Hata, one of the three girls who belong to the new Israel Skydiving Club, gets help adjusting her parachute before her first parachute jump. Hersh Goodman tells the story of the new club, and of its 40 members, in a story on Page 6 of today's Magazine. (Radovan)

FRIDAY, JUNE 16, 1972

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CORRECTION. Mr. Daniel Dikson, author of the article "The Arab States: an absence of alignment," published in last week's magazine, is editor of "The Middle East Record," and not, as erroneously stated, "The Middle East Review."

MIR.
SHAPIRO
GOES



After six years at the Cabinet table, Ya'acov Shimshon Shapiro takes his seat on Knesset Member's bench this week. (Newsphot)

ALMOST every stage of the Netivei Neft affair has gone unexpectedly, and here we were, sure that we knew everything. The Government's "Vared" water company lost IL6m., or was it IL10m.? and "Vared" being a public company the deficit had to be made good somehow, to save a government representative having appear in bankruptcy court. The public huffed and puffed for a day, and the word "Vared" ("Rose") is about to turn into a symbol of mismanagement. Perhaps we are used to government companies losing large sums of money and this loss does not have any reality for us. Nobody clamoured to know just how all this money had been lost, whose were the miscalculations, who was responsible and other pertinent questions, such as the job now being held by whoever it was had mismanaged, or had failed to warn the government firmly enough that it was trying to do something impossible.

Going concern

Netivei Neft, on the other hand, coined money, its manager had abandoned oil wells in Sinai working against with days or weeks, the oil was smoothly spirited away and sold and, according to one calculation, provided the money for the administration and development of the occupied territories. Then came Dr. Negev's charges of stolen equipment, tyranny and even "orgies," and the public rose as one man. We have got used to money being lost, but money actually being made in a public company is unfamiliar. Perhaps people suspected there must be a businessman at the head of the company, and every one knows that businessmen put their own interests first, and not those of the state. Perhaps, disagreeable thought, people felt a twinge of envy at the mention

One of the things that brought about Justice Minister Ya'acov Shimshon Shapiro's resignation this week was his sharp personal resentment of criticism. And there is "more than a grain of truth" in the argument that Mr. Shapiro was a "chance victim of the public's deep-seated suspicion" of the way the nation's financial affairs are conducted, writes LEA BEN-DOR.

of somebody knowing how to make all this money. Or was it the mention of orgies? (What orgies, Dr. Neev was asked. "I don't know, I've never been to one," he admitted, "that's what I've heard.")

I DON'T know why Mr. Yaacov Shimshon Shapiro, the Justice Minister who resigned on Sunday, did not pass Dr. Neev's accusations to the Attorney Gen-

Parliamentary Report

eral and the police. Except for dechal Friedman, the Netivei Neft manager, who resigned some weeks ago, in effect used his position to get better terms for the sale of his company are not be- (Continued on next page)



The lawyers' table at the Witkon Commission hearings: too high a price for a 'festival'. (Weiss)



(Rubinger)

(Rubinger)

(Continued from previous page)

yond the comprehension of the Economic Police section. If Mr. Shapir referred the matter to his law officers, he would doubtless still be Justice Minister today, which would be all to the good as far as knotty problems in legislation are concerned.

Again, there are wise people who have all the answers, particularly in the press. Mr. Shapir's former law firm, in which his son is now a partner, had helped Mr. Friedman set up his company. If he passed the file to the police Mr. Friedman would be brogoye with the firm and not be then his custom in future? Who wants a client who has trouble with the police? Or else the police would discover — what? That the law firm had been aware of dubious deals, possibly had profited from them? It is absurd to suggest that an experienced lawyer like Mr. Shapir should have been unaware of this trap and sought so simplistic a way of escaping it. In any case he had already stated that as he had left the firm on joining the Cabinet in 1965 he had not even been aware of the fact that it had drawn up contracts for Mr. Friedman. But still, why?

MR. Shapir said to the Knesset on Tuesday, while explaining his resignation, that he was certain now that not only had it not been necessary to appoint an Inquiry Commission, but that it had been a mistake to do so. The inquiry was certainly sidetracked by high-powered lawyers who took over completely, edging out their principles and, or so it seemed to a lay visitor, having a fine time fighting and threatening each other. Certainly the innocent Dr. Neev could not have survived the pressures of this inquiry without a lawyer of his own. Mr. Yaacov Salomon, the lawyer engaged by Mr. Friedman, might have accidentally got him into prison, I felt, without someone capable to protect him.

Still a question

But still, why did Mr. Shapir not decide to send the file to the police? The most charitable interpretation is that he thought the charges were hearsay and nonsense, and sent them, first to Mr. Y. Arnon, former Director General of the Finance Ministry, and then to Mr. Ben-Zeev, former Attorney General, for support of his view, and, finally, to the State Comptroller, to be rid of this inoubus.

THE public and much of the press were furious. Such terrible charges. Why did he not want an Inquiry Commission? At this point a number of Tel Aviv professors pressured Mrs. Meir to order an inquiry because of the public criticism on the way the Netivei Neft business was hand-

led. Mr. Shapir agreed and the Inquiry was put in motion. In an unguarded moment Justice Wilkon, the president of the three-man panel, later referred to the who business as a "festival" and the term was accurate. The public followed the proceeding much in the spirit the Romans went to the circus to see the lions eat the Christians. We are too sophisticated to enjoy bloodshed now, but the public and the press would dearly have liked to see Mr. Friedman rent limb from limb, metaphorically speaking, because he has money and influence. Failing that, perhaps there would be shocking revelations about the Deputy Finance Minister, Mr. Zvi Dinstein, or at least about some of the lesser personalities. Or one could just listen to the lawyers.

And in the end there was a report by the Commission stating that the business improprieties of Mr. Friedman were not actually criminal, and a minority view by one member of the panel, Mr. Meir Zorea, declaring that Mr. Friedman's dealings laid him open to suspicion, and that he therefore should not remain at the head of a large government corporation.

IF there is a single, simple clue to Mr. Shapir's resignation this week, it must be sought in the fact that his staff saw nothing wrong in taking a daily fee of IL700 for the lawyers, and then adding to it overtime and office expenses to bring it up to IL2,500 a day. The Wilkon Commission was informed that this was what the government was prepared to pay the lawyers for a total of 60 days, at around IL130,000 for each of the four law firms, and saw no reason to challenge the proposal, though they presumably might have done so if they wished. The Cabinet was informed of the proposed fee, and there is no record of anyone having raised an objection. The public outcry was all the louder. It was just too much money for "a festival."

Retroactive law

Mr. Shapir once more agreed to how to public opinion to the extent of saying that such high fees should not have been paid for so long a period, but he balked absolutely at introducing retroactive legislation to invalidate the original award. Party colleagues pointed out to him that he had had retroactive legislation on the Rabbinate elections and other matters. A good many home truths appear to have been tossed about at the subsequent party discussions. Some members muttered that after all those misadventures Mr. Shapir would be doing the party a favour if he resigned and took the wind out of the public criticism that has

looking rather puzzled, said to me that nobody had really expected the Justice Minister to resign, no minister had ever resigned under such circumstances. Besides, not everybody had pressed him to remain, though all in the end voted for a motion asking him to do so.

"When Shapir admits a mistake it sounds like another man triumphantly confessing to you the secret of the universe," said another. Humility is not a quality lawyers cultivate. Mr. Shapir might have swallowed press criticism, but he could not swallow that of his party colleagues.

THERE is thus more than a grain of truth in the opposition's argument that Mr. Shapir was the chance victim of the public's deep-seated suspicion that the nation's finances are being juggled in some way, with millions thrown out here and there, and no regard left over where they are needed, for public housing for instance.

Black mood

Mr. Abramov, the Gahal speaker in the debate that followed resignation, referred to the "black mood" of the public, and its dissatisfaction with many aspects of public life, and said the rest of the government should follow suit and resign too. Mr. Baram (Labour), who had found himself involved in a sharp quar-

rel with Mr. Shapir during the crisis, answered Mr. Abramov by saying that he would find that new elections would not bring a Liberal government, which is of course quite true. Mr. Abramov had begun by a coming up all our blessings: how our borders were now safer than ever before, living standards higher and unemployment lower. He went on to ask why, in that case, the public should be restless and dissatisfied, but the introduction was not a convincing argument for a change of government.

MR. Shapir's own speech also had an unexpected quality. Where some ministers prefer to disregard criticism, he has always sharply resented it, for instance in the case involving the editors of the scandalous pornography sheet "Bal." He did not protest, as Mrs. Meir had, that there had been much shareable in the attacks on him. Instead, he recounted with some pathos all the important work he had done in his ministry, particularly with regard to legislation concerning unification of Jerusalem. He also reminded his audience that he had more understanding for the religious than some others and that he had always pursued the idea of a single, united Jewish nation. The rather absurd thought came to mind that all this would have been more in place in an election speech than in one following a resignation.

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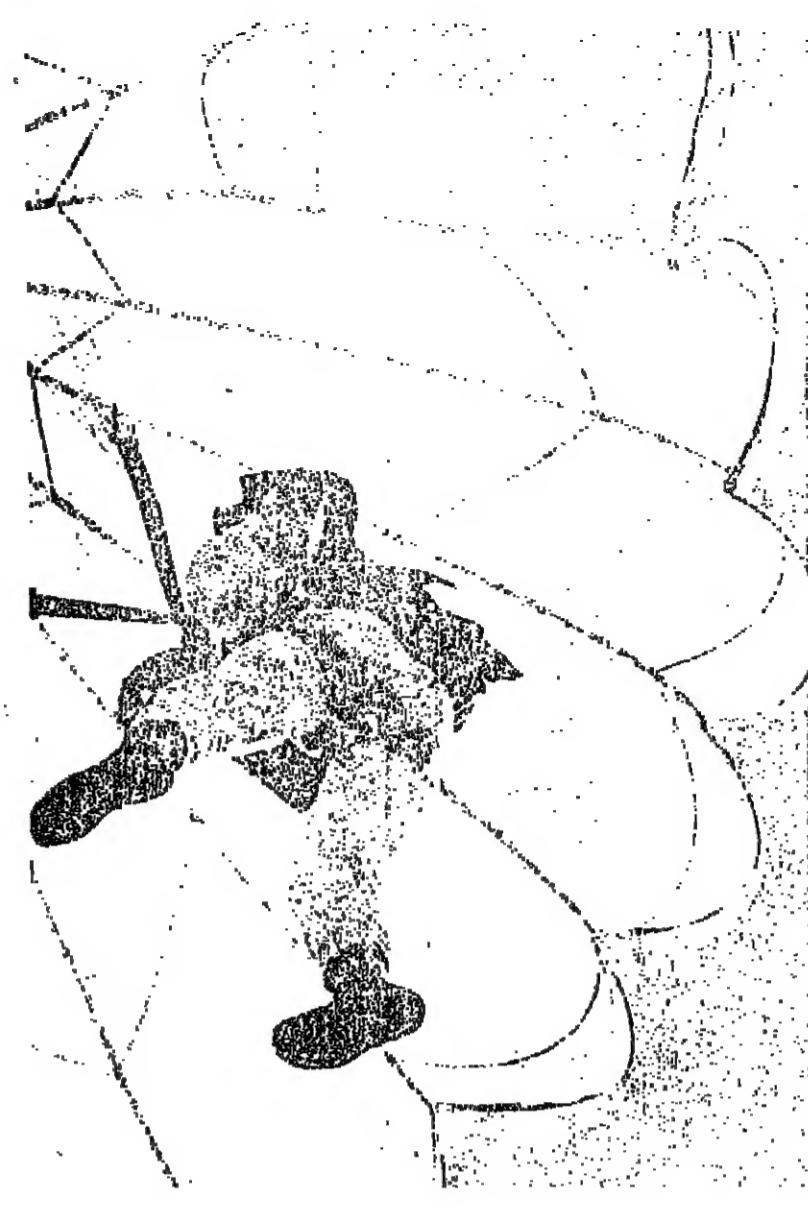
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A LONG WAY DOWN



About 40 Israelis — including three girls — currently are engaged in a sport which some might associate with madness. Each weekend, the parachute enthusiasts pay IL25 each for the privilege of jumping out of an airplane at 3,000 feet, and then waiting for up to 12 seconds before opening their chutes. HIRSH GOODMAN, a member of the Israel Skydiving Club, describes a recent jump.



Upper left: Michael Zurakov lets go of wing strut on the way down, out of plane. The plane, flying 3,000 feet above Ein Shemer, is moving at a speed of about 80 m.p.h. (Richard Steinitz photo). Upper right: Ya'acov Dekel, a former army parachute instructor with 300 free-falls to his credit, comes in directly over the target (Lucas Landman photo). Left: Cliff Wilken and Brian Street, chief instructors at the Israel skydiving club, in free-fall. The photo was taken by a third jumper, Martin Sherman, when all three men were falling at about 120 m.p.h.

SKYDIVING to most outsiders may seem dangerously near suicidal — but the two South African immigrants who run the recently opened Israel Skydiving Club claim that the sport is so safe that they strongly recommend it to their grandmothers. The truth of the matter is that at present there are some 40 Israelis of both sexes and all ages who agree with the instructors' views, and who for the past five weeks have been spending their week-ends commuting between a Caesarea aircraft and an airfield near Kibbutz Ein Shemer by means of a parachute. The club has been in the making for over a year. "Over the past 18 months," Brian Street and Cliff Wilken, the founders and chief instructors of the Israel Skydiving Centre (who both hold international instructors' licences) told me, "We have seen the insides of more offices, heard the opinions of more clerks and have had to fight more verbal battles than in the entire 25 years preceding our entry into the country."

One can understand why to a certain extent. Until now, skydiving in Israel has been a purely military sport, reserved for parachute instructors and high army officers. The army has rigid and expensive safety standards which they felt should be projected to a civilian club as well, despite the fact that civilian clubs have been established in almost every part of the world and an internationally-accepted book of rules and regulations exists. Unforeseen The Civil Aviation Authority — whose permission was essential — was taken completely by surprise since they had never foreseen the possibility of a civilian parachute club and there were no written laws which could be consulted. Bureaucrats had to make decisions of times and even more so when the decisions to be taken are unorthodox. But once the idea had been "sold" and the club adopted by the Aeroclub of Israel — the civilian flying and gliding organization — the authorities went out of their way to help. The army provided an airfield and invaluable

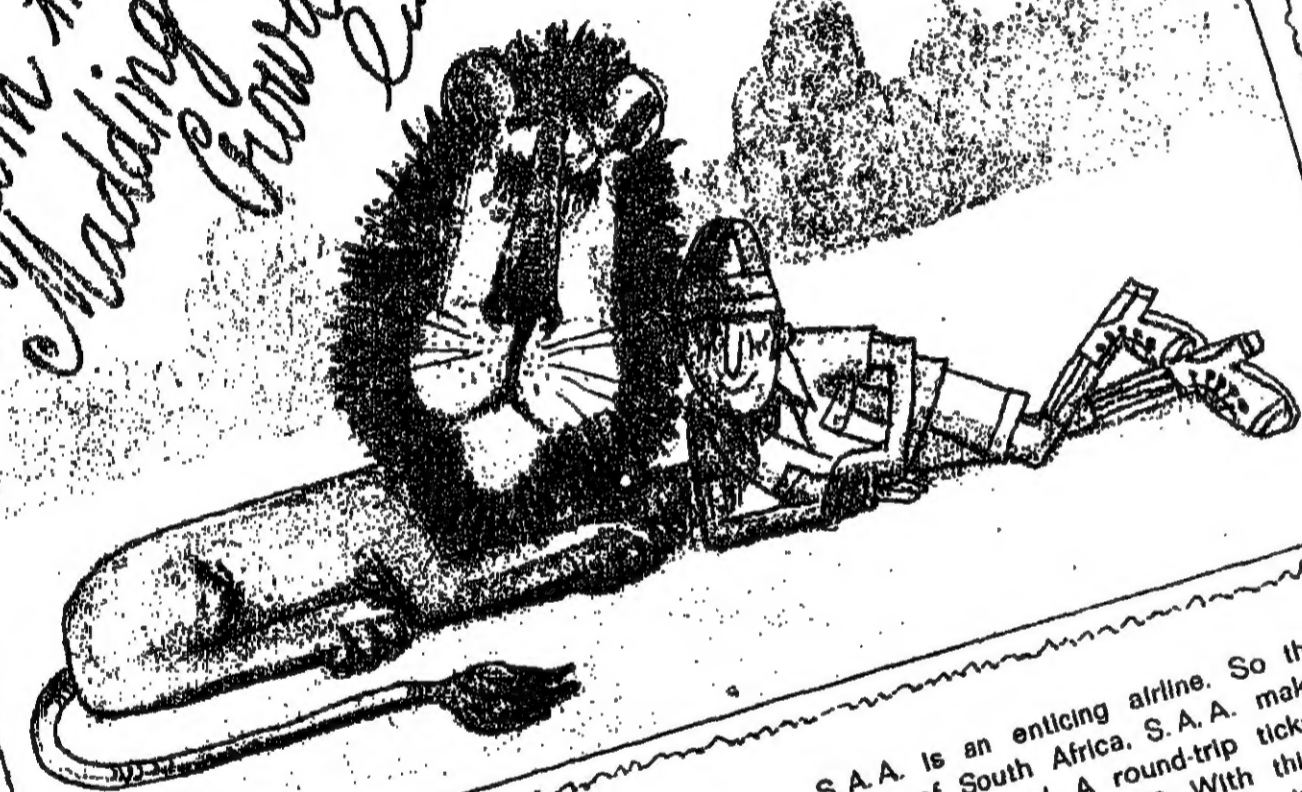
advice, according to Street, while Wilken, a lawyer in private life, has nothing but praise for the Civil Aviation Authority now that the main hurdles have been overcome. "All they wanted to do was ensure maximum safety," he said, "and safety is one factor you can never have enough of." How safe is the sport? Statistically, skydiving has a lower incidence of death than virtually any other sport — including golf — and per capita there are fewer injuries per annum than in cricket. The chances of mechanical failure — that both a main parachute and a reserve will fail to open — are 0.00000163. These truths have been clouded by myth — myth based on the assumption that anybody who hurls himself from an aeroplane for fun has either suicidal tendencies or a screw loose. Mention free-fall parachuting and the immediate association is with madness. It is precisely the above illusions that the two South Africans are trying to dispel. "Free-fall parachuting is not a 'man's sport,'"

explained Street, "neither is it a sport whose pressures are confined to several hundred eccentrics around the world who share a common death wish. It is an international sport done by thousands of very ordinary men and women in almost every country in the world — men and women who meet at international competitions governed by rules and regulations like any other sport, with tests of skills like in any other sport." Accuracy test At first, I was incredulous when told of what an accuracy competition entails. A skydiver bails out at 1,000 metres, executes a 12-second delay and comes in to land on a 10-centimetre disc placed in the centre of a large cross. Seeing the questioning look on my face, Street added: "Don't worry, they hit the disc all right. At the last meet at Gratz, Austria, one Russian mother of three (who has nearly 3,000 jumps to her credit) hit the disc 53 times at one meet. It's quite possible."

Listening to the standards attained over the past few years I realized how quickly the sport has progressed. So many jumpers are fitted with full marks at international meets that it is obvious that standards will have to be upgraded. What was considered virtually impossible only a decade ago has become commonplace today, and feats achieved by hardened army veterans to the accompaniment of headlines in the early '60s are being matched with ease in 1972 by petite blondes hardly out of high school. But for the novices of the Israel club — excluding the instructors who have several hundred jumps each — climbing out on to a wing of an aircraft and plummeting to earth, relying on a parachute you yourself packed on the runway a few minutes before, is still a terrifying business. Four of us and an instructor climb into the tiny aircraft — made that bit smaller by the bulky chutes and reserves — and take off. A certain envy for the pilot overcomes me as the plane gains altitude — "the lucky so-and-so" I think, "at least he won't have to climb out in mid-air!" (Continued on next page)

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THE massacre at Lod airport two weeks ago by three Japanese "suicide" killers sent by the Popular Front for the Liberation of Palestine served to emphasize the fact that fanaticism utilizing ultra-modern weapons is the modern scourge of mankind. It also underlined the fact that there is a tendency to ignore the possibilities of fanatic behaviour in security planning.

To avoid another Lod — which could occur in any other country of the world — the characteristics of fanaticism as a security problem must be carefully considered in order to find effective counter-measures.

Fanaticism is nothing new. The Mahdi movement in Sudan, the Christian Crusaders, anarchists before the First World War, Nazi Germany... all are examples of fanatic groups whose actions had far-reaching repercussions. The contemporary scene includes the Palestinian terrorists, the militant Irish groups, the Weathermen in the U.S. and small extreme revolutionary groups in Europe, Japan and South America. With accelerated social change, with the intensified search for new values and with the increasing gaps between aspirations and achievements, fanaticism must be expected to grow, both in the numbers of its adherents and in the extremity of its action.

The dangers posed by militant fanaticism are even greater than those in the past, due to modern technology, which puts the instruments of mass-killing and mass-terror within the reach of persons, groups and countries. The complexities of modern societies and their dependence on sophisticated technologies are so great, that easily available weapons can cause enormous suffering and even disrupt the whole pattern of civilized life, if judiciously applied at the right places. The recent attempts in Ireland to blow up a gasoline-loaded truck and in Chicago to poison the drinking water, even apart from the attack at Lod airport, illustrate the many opportunities that exist for the unrestrained fanatic.

Present opportunities for fanatics are only a foretaste of the bitter draught to come. Emerging technology will allow small countries which have money and some scientific and engineering manpower to produce crude nuclear devices that can kill millions. Chemical, biological and radioactive weapons which can be used for mass-terror will become increasingly available. Even groups and movements which do not command governmental authority or support may now be capable of wreaking destruction unprecedented in human history. It is sufficient to imagine a Nazi Germany possessing a few nuclear bombs, or an Irish militant group with water-solvent, tasteless, highly active toxins, to realize the growing significance



Masked I.R.A. men stand guard at roadblock in Londonderry. (Camera Press)

Israel has a heavy responsibility in setting an example for the world in dealing with fanatics, writes YEHEZKIEL DROR, a professor of political science at the Hebrew University. This article is based on Prof. Dror's recently-published book on the subject ("Crazy States: A Counterconventional Strategic Problem." Lexington, Mass.; Heath Lexington, 1971).

of fanaticism as a security problem. Early recognition of such possibilities is an essential condition for their prevention. But, because of our ways of thinking, we usually are unable to evaluate correctly the significance of fanaticism as a security problem and to decide rationally which counter-measures to adopt and when.

The fundamental reason for our inability to understand fanaticism, is our built-in tendency to view others as basically similar to ourselves. Fanaticism, however, is completely different in its fundamental characteristics from the values, mores and patterns of thinking prevalent in nearly all societies.

A case in point is the type of thinking implicit in most U.S. strategic doctrines. There, the viewer sees others as if they were merely somewhat distorted versions of himself subject to the same concepts and instruments which are valid in respect to himself. So other people — and international groups — are expected to strive for material goods, to wish to avoid crises, to be able to play it cool, to dislike taking risks, to be sensitive to human suffering and death, and to care about world public opinion. Even when a country is recognized as having a wholly different kind of culture, this is regarded as a

purely transitory stage, sure to pass away with the growth of the national product. Power is expected to breed responsibility — as if having a nuclear weapon must necessarily make a group of leaders more "reasonable" in the Western sense of that term.

Even Israeli security doctrines are not entirely immune to this "convex mirror" effect. The statements of several senior Israeli officials in charge of security, that they were well prepared for "reasonable contingencies" but did not expect the type of "crazy behaviour" exhibited at Lod, betray too narrow a view of reality.

To resort for the moment to somewhat technical terminology, there is a fundamental lack of "symmetry" between fanatics and non-fanatics, between reasonable and unreasonable people. This "asymmetry" also explains the failure of fanatics to perceive the world around them as it really is, which often causes them to escalate their fanaticism to the point of explosion. Reasonable people must not fall into this trap, however, in preparing effective counter-fanatic strategies. These strategies, to be successful, must cope with the unique characteristics of fanatics, and they cannot therefore be identical with contingency plans prepared against "normal" adversaries.

The main tasks for counter-fanatic strategies should be: to prevent fanatics from building up their arsenals; to reduce the damage caused by fanatics and ultimately, to destroy the fanatics with minimum damage to others and to themselves.

To meet these needs, innovative approaches are necessary, many of which counter deeply-rooted habits and mores. However, it is important to be aware of the danger that some counter-fanatic strategies may cause more harm than good, by disrupting regular life or even undermining the moral values of the societies involved.

Some characteristics of counter-fanatic strategies can be explained with the help of a few illustrations:

• In order to prevent fanatics from building up too destructive an arsenal, some restraints on the flow of information and knowledge are unavoidable. Free marketing of books on how to produce home-made bombs, free access to library material in toxicology and, perhaps, unrestricted study of nuclear engineering — all these may soon

A GLOBAL PERIL

ON the tactical level, a number of additional changes are required: Active defence against "crazy" hostile acts; passive defence against new tactics, such as assassination and mass-terror and building up of capabilities to deal with fanatic leaders without involving whole nations in wars, such as spot attacks on the fanatics' decision centres and capture of fanatic leaders.

Fanaticism is still not recognized as an international danger facing the whole of humanity — a danger all the greater because of the mass-killing potential of emerging weapons which may soon come within the reach of fanatic states and groups. Fanaticism can be contained and stopped through the adoption of suitable counter-measures. But at present, this is beyond the capacity of the international system.

There are many reasons for this. The United Nations Organization has been unable to bridge the abyss between the few rich and the many poor. Rivalry between the two superpowers and between them and superpower-aspirants and superpower-opponents makes it very unlikely that much co-ordinated action is feasible. The indiscriminate use — or misuse — of the term "fanatic" may also inhibit necessary action. Thus it will be very hard to develop new agreed standards of conduct, on which to base counter-fanatic intervention strategies on the international level.

The best that can realistically be hoped for is that a series of shocks — severe, though hopefully not catastrophic — will force necessary changes. In other words some serious damage caused by fanatics may turn out to be the only spur to needed innovation. That the murderous display of extreme fanaticism at Lod airport has not sufficed to induce effective counter-action on a global scale, is however a sign of the inert state of current international thinking. World leaders will keep toying with the soothing notion that "it cannot happen here." At least for a while.

This, needless to say, places a very heavy responsibility on countries such as Israel, which are faced with violently fanatic adversaries. Such countries must devise protective strategies of their own, underterred by the indifference of the rest of the world.

By developing, and proving the effectiveness of, innovative counter-fanatic measures, Israel will not only protect itself, it will provide an important service to humanity as a whole — which sooner or later will have to use such measures on a global scale.

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Hope in Communist Europe

WE are all generally familiar with the psychological effect the Six Day War had upon Jewish communities around the world. Some of that same pride which Jews felt in the final accomplishment was experienced by non-Jews, as well. But, now, in this account of Soviet and Eastern European politics in the 1960s, we have the interesting proposition put forward that the Israel victory was the "shock" which awakened the revolutionary forces and led, most notably, to the Czechoslovak uprising of 1968.

The futile dream of Romanov recovery

It is an important point, and it is unfortunate that the author devotes so little space to it, and instead preoccupies himself with reciting events that were and still are familiar to readers of the daily press. Shub himself covered Eastern Europe and the Soviet Union for "The Washington Post" for some years, until the Russians expelled him from Moscow in 1969.

In fact, throughout Shub's detailed study, ample space is devoted to the daily activities of the Communist world's leading personalities, but little attention given to possible explanations for the breakdown of Soviet rule in Eastern Europe in the post-Stalin period. In the beginning of his account, Shub does dwell on the national and traditional forces at play in Eastern Europe, which he portrays as intractable in the face of Soviet policies that tried to subdue them. Thus the striving for independence is, according to Shub, intrinsic in the character of these Eastern European peoples. Soviet repression may for a time thwart these aspirations, but in the end the identity of these peoples cannot be altered or obliterated. This appears to be the central theme of this book, but it is put subtly. Shub writes:

"Moreover, the longer a visitor stayed in any of the nations of Communist Europe, the more he came to realize how deeply their historical traditions remained alive in the consciousness of their peoples — and how superficial, by comparison, was the apparent uniformity of the 'Communism' which had been imposed on them."

AN EASTERN EUROPE HOPE: The Return of Stalin's Ghost by Anatole Shub. London, Jonathan Cape. 442 pp. £3.75.

Reviewed by Robert Slater

For some reason which is left unexplained, Shub makes virtually no attempt to document the events which he is describing. True, Shub was present at many of the occasions about which he writes, and perhaps he should not be faulted for omitting the academic apparatus from the book. But while there is an adequate bibliography to support the historical aspects of the book, we are left with Shub's intuitions

as a journalist, and little else, by way of support for his views, particularly in the case of the Middle East. In dealing with Russia's role in the Middle East just before the Six Day War, Shub is severely critical of Soviet policy. There is nothing particularly new in this long account of Soviet intervention on behalf of Syria and Egypt. What is most interesting about the treatment of Russia's role in the Middle East is that Shub relies only on newspaper accounts (meaning "Pravda") and official statements by Soviet leaders. It may well be that Moscow is not the ideal place to learn about and assess Soviet policy. There are individual chapters devoted to most of the Eastern European countries, in which Shub mainly tries to show that Soviet hard-line policies helped to stir up the forces of change and revolution. The 1960s, Shub explains, had opened on a hopeful note, and the most symbolic gesture of this optimism was the removal of Stalin's body from the Red Square Mausoleum by Nikita Khrushchev. However, the peoples of Eastern Europe, instead of being treated to a more lenient and flexible rule in the 1960s, were given the bitter taste of

the frustration, in Eastern Europe — and in Russia, too — of those passionately displayed in the trial of Milojko, the young Yugoslav academician, as described in minute detail, and it is the portrayal of this and other trials of anti-Soviet figures at which Shub excels. Russia's role in the Middle East is unjust and frustration reveal itself as much as in the passages recounting the dialogue between the accused and the court. Naturally enough, there is an almost minute-by-minute account of the Czech uprising, the incidents leading up to it, and the aftermath. But, the events are presented and there is little effort made to tie these activities to the larger swirl of restlessness evolving in Eastern Europe. As the book ends, there is the feeling that something is missing from the book, perhaps an attempt to put these events in better perspective. Still, we can be grateful to Shub for putting under one cover a chronological account, country-by-country, of the Eastern European world of the 1960s.

ordinated attack against the Bolshevik forces. Their inability to keep Mannerheim active or draw the Poles into more protracted action against the Red Army set the stage for the final downfall of the White movement. The stubbornly futile dream of recovering all the territories of the Romanovs' lost empire probably damaged the Whites even more than their own internal frictions. This same blind devotion to impossible dreams kept the Whites from gaining the loyalty and active support of the population that they ruled. The peasants might be attracted by White respect for religion and cowed by White power, but the idea that the landlords might return and reclaim lands which the peasants had seized could arouse no enthusiasm among them. Here the Bolsheviks had a decided advantage. Luckett notes: "They (the Reds) saw a future: they saw it with what we now realize to have been a totally misleading clarity, but that was beside the point. The existence of the ideal was enough, for it ensured that there could be no reliance on vague generalizations about a return to 'what was best in the Old Russia.' The people to whom the Whites addressed this appeal had known only the worst."

Luckett also contrasts the organization of the Reds in the two camps. Where the Whites were in power, there was frenzied speculation, corruption and depravity among a portion of the leadership — as exemplified by General Maynayski. There was a gradually growing sense of normalcy behind Bolshevik lines. Luckett's contrast may be somewhat exaggerated, for we have more than sufficient evidence of the continuing deprivation, confusion and danger of life, which characterized Bolshevik Russia of these years, but the point is that the Bolsheviks made a beginning of organizing civil society, while the Whites related everything to military exigency, and only at the very end, when the war was already lost, did Baron Wrangel make a concerted effort to prop up the civilian sector of his command. Luckett's illustration of the importance in any protracted war of the link between the military and the society it defends and the part which their isolation from Russia's peoples played in the defeat of the Whites by the Bolsheviks is perhaps in itself justification for the writing of this book. The White generals were in no way inferior in skill, training, or courage to their Red adversaries. At Tsaritsin (later Stalingrad and today Volgograd), Wrangel's forces lost eight general officers and eleven regimental commanders killed while personally leading their men in attacks. The textbook executions of cavalry battlefield manoeuvres had British military advisers agape with admiration. The British provided the White forces with aircraft and tanks and saw to it that they were manned. None of this was sufficient to guarantee a White victory, for there was little or no support forthcoming from the population, and, as Luckett notes: "In a war waged by minorities, the convictions of the indifferent might well lead to victory."

The Whites failed to overthrow the Bolshevik regime. Indeed, their only effect on it was to strengthen its innate dictatorial tendencies and confirm the most paranoid perceptions of its political and social credo. In the name of social justice and human betterment, villages were burned and prisoners slaughtered wholesale. To uphold law, order and religion, more villages were burned and more prisoners slaughtered. The Lenins, Trolekys, Koleskas and Denikins had their say. To this day, the Russian people have not been heard from.

Theodore H. Friedgut is a Lecturer in Soviet Government and Politics at the Hebrew University and Chairman of its Soviet and East European Research Centre.

The undercover professor



IT was at 20 minutes to "The Saint" that Prof. Harry Krishna of the Humanities Department left the Hebrew University campus and proceeded on foot to the bus stop nearby. The lecturer had waited for about 45 minutes; suddenly he felt a sharp blow on his head. He fell to the ground, unconscious. The investigation proved that Harry Krishna had been mugged. The unknown assailant had removed the unconscious lecturer's briefcase. But he had not touched the money, contenting himself with taking the Professor's pay slip. "Safed," the University Treasurer hissed. "This caper bears the mark of Safed."

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show at the nearby cinema, and in the middle of the thrilling movie, under cover of the protective darkness, the Treasurer slid through the rows with checks made out to cash. He had just reached the Psychology Dept., when suddenly the screening of the movie stopped and was replaced on the lighted stage by the irate silhouette of the Dean of Safed University: "Payoff!," the Dean roared. "Benefits! Usurers, grab them!" "How do they know everything, how?" the Jerusalem Dean puffed. "They won't even talk to us at the Finance Ministry."

AND this is where the renowned private eye Shmuel Moskovitz comes in. The Hebrew University retained him for a horrendous fee, as their last hope. The leak had to be located. The distinguished detective checked all the clues, wrote down a lot of false testimony, and after every new claim for increased salaries collected fingerprints from Finance Ministry desks. When Jerusalem and Safed came out almost simultaneously with the bi-annual "appendix fee" at the rate of 5 per cent from a third of the pension fund, S. Moskovitz spread out his cards on the table: "Gentlemen," he informed the Dean's Emergency Council,

pital. His call-name is 'Cat'. He started his transmission this morning with 'Prepare for the brother-in-law fee, over.' Jerusalem blushed. "Good Lord," the Dean whispered. "Whoever would have suspected Harry? But they mugged him at the bus stop!" "That was a decoy, so as to put him beyond any suspicion..." "The Dean wanted to alert the police, but the Treasurer, Mordechai Finkelstein, had a better idea: "On the contrary," he said. "we'll turn him into a double agent!" The May "winter bonus" in the amount of IL11.11 was paid to all the professors, except Harry Krishna, who got only IL2.90. That was on Friday last. On Saturday, Mrs. Krishna drove up to Safed. That very evening, during Ironside, the expected cable arrived from Safed: "THEY PAY 62.90 STOP CONGRATULATIONS MOSKOVITZ." This is how the Capital's educationalists avoided financial and social ruin. THE per Hadera notified the authorities yesterday that the salaries of their lecturers were linked to those from Safed. The Finance Ministry has closed down temporarily. (Translated by Yehoshua Goldmann, by arrangement with 'Ma'ariv')

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THE SEARCH FOR JESUS

By Alice Moreni



Half of the
applicants for parts
in the film version
of 'Jesus Christ,
Superstar' are
Americans, and the
difference can be
discerned by the way
the identically-
dressed young people
move to the rhythms
of the rock musical



"DOES anybody here not speak English?"
One possible answer might have been, "Jesus." But Jesus has not yet been chosen (though the field has been narrowed down to the three Anglo-Saxons) for the lead in the film "Jesus Christ, Superstar," for which shooting will begin here in August.
The question was put at regular intervals last week to successive groups of boys and girls by the film's American choreographer, auditioning actors and dancers for Universal Pictures' production of the controversial and noisy rock opera. Over 300 young people had already turned up by the second day's tryouts. Of these, about 30 will be selected here as "extras," and for having "interesting faces." (Many are called, but few are chosen, Mat-theo XXII: 14.)
Filling out their forms and waiting their turn, about 50 earnest, predominantly blue-jeaned candidates sat in the upstairs lounge of ZOA House in

and the sounds in the auditorium were of our swinging times - the murmur of air-conditioning, and a piano on the stage.

Someone brought in coffee for the panel. There was a definite air of "Don't-call-us-we'll-call-you." Local members of the staff talked pure show-biz Hebrew, in which I caught the names of Esther Williams, Jimmy Durante and Benny Amdursky. Three of the Eli-Miki group were told to come back the next day for further elimination. The rest, looking disappointed but brave, quietly put their shoes back on and fled out.

"You can tell the Americans from the Israelis the minute they start to move," Mr. Iscove told me when I asked him for some reactions to his experiences at ZOA House. "The Americans are more comfortable with rock. Their movements are different. They use their arms and upper bodies more. The Israelis, the pelvis."

A friendly, soft-spoken, very thin young man with fluffy orange hair, Mr. Iscove is a Juilliard graduate who has choreographed TV spectacles. "We'll use both Americans and Israelis, to complement each other." Perhaps half the current applicants are Americans, and their local addresses include kibbutzim, absorption centres and universities. Many of the Israelis have army entertainment troupe experience.

Jewison to direct

Universal's film version of "Jesus Christ, Superstar" will be directed by Norman Jewison, whose last film was "Fiddler on the Roof" and who thus embraces widely disparate aspects of Jewish experience. ("Messiah on the Roof"; "The Perils of Pontius Pilate"?)

This one seems to be the "Hair" of 1971-72. Leaving the auditorium I passed more eager, earnest, blue-jeaned young people waiting their turn; there was a sprinkling of girls in long Arab-embroidered dresses (the chubbier ones, I thought), and boys with leather thongs around their foreheads.

"I know I have talent, but I'm easily inhibited." I heard one intense American voice say. I could not bring myself to ask for views on, say, Jesus Christ as a meaningful Personal Confrontation for Today's Youth.
America's "Jews for Jesus,"

said to be increasing in number, they want a bit of," one applicant who had already performed for Mr. Iscove told her still unadmitted friend in the lounge; and those were the last words I heard.) The passage is, of course, Matthew again - XVI:18 "...and on this rock I will build my church with rock. ("Rock is all church."

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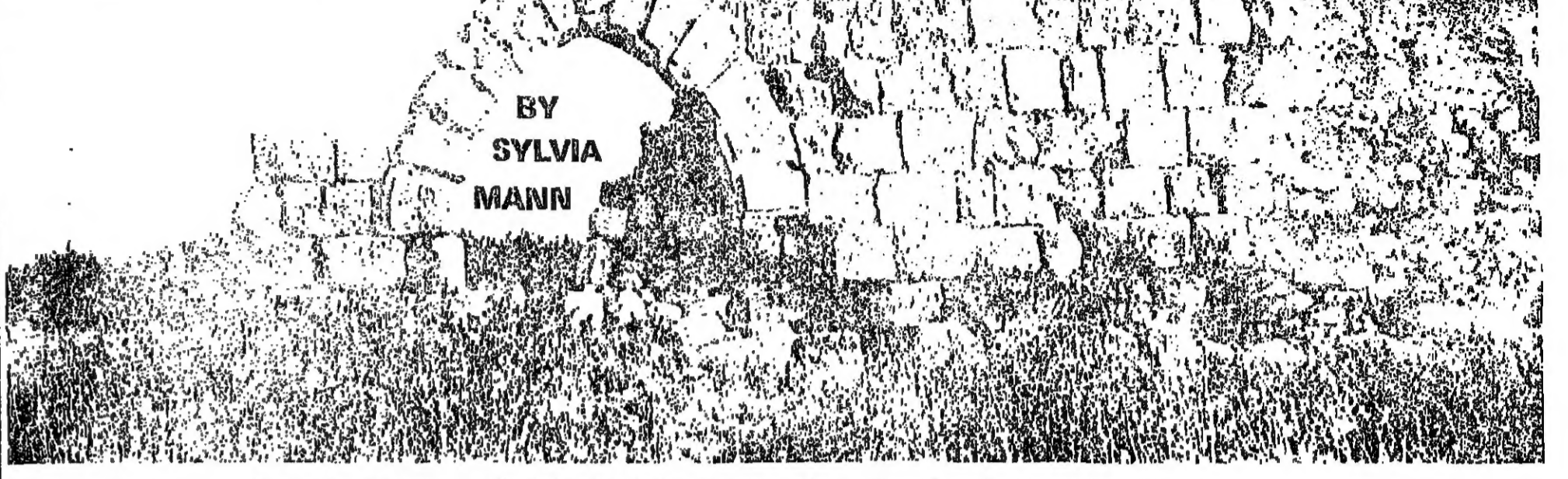
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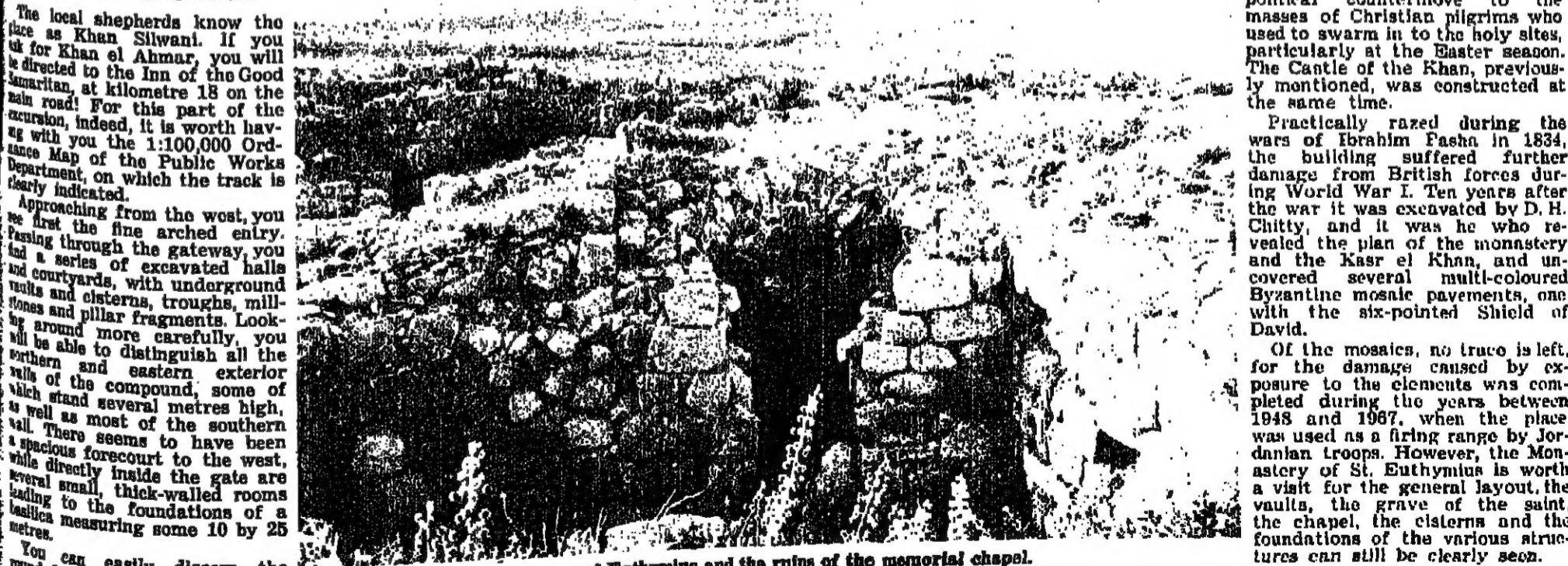
The Monastery of St. Euthy-
mius lies in the Wilderness
of Judea. The impressive ruins of
the foundation of great Byzan-
tine hermitages, convents and
monasteries which, particularly
during the fifth and sixth cen-
turies C.E., made the desert bloom-
ing can be seen to the right of
the Jerusalem-Jericho highway.
The most direct route to the
monastery, better known as Khan
Ahmar, and sometimes as Khan
Abnani, is to take the Jericho
road from Jerusalem as far as
about 15 kms. Here you turn right
to follow the track for about
1.5 kms. through a former army
camp until you catch sight of
the monastery. If this track hap-
pens to be closed, your best way
is to continue along the highway
for about another kilometre then
turn off the road to a clearing on
the right, near a broken bridge.
Follow the footpath which runs
westward between the gentle,
sloping hills, and in a few mi-
nutes you cross a wadi and carry
along the path in a south-eas-
tly direction. After about 20
minutes of unhurried walking, you
cross another wadi, climb the low
wall when the Monastery of St.
Euthymius stands out with dra-
matic suddenness.

with a smaller one on either side,
and the double row of three co-
lumnar dividing the church into
the usual nave and two side
aisles. Beneath are vaulted sub-
terranean crypts, while a few me-
tres north of the basilica, in the
centre of the complex, is a chapel
with especially thick walls. This
is the memorial chapel built over
St. Euthymius' burial place.
A remarkable feature of the
monastery is its elaborate water
system. There are at least three
enormous storage reservoirs, one
of which — Bir Saba Abnani —
is full of clear, clean water, and
is in constant use by shepherds
and their flocks. It is situated
outside the compound, to the east
of the enclosing walls, and is a
huge, underground structure pro-
tected by a roof supported on
large pillars. Similar to the occur-
rence of the seventh and eighth
centuries, it also has openings at
the top, now roughly covered.
An adjoining cistern, now in
poor condition, consists of a se-
ries of interconnecting, plaster-
lined chambers, also with support-
ing columns. The third cistern
can be seen to the west of the
monastery columns. D. H. Chitty,
who excavated the site on behalf
of the British School of Archaeo-
logy in 1928, also mentions a
Moslem guard tower, called Kasr
el Khan — the Castle of the Inn

— about 500 m. north of the build-
ings on the Moslem pilgrim road
to Nebi Musa.
The story of St. Euthymius, the
founding of his monastery, and
its subsequent history is a
strange one. Born in Cappadocia,
in present-day Turkey, at the close
of the fourth century, Euthymius
and his companion, Theoclitus,
journeyed to the Holy Land and
joined the hermitage of St. Char-
lton at Ein Fara, at the head of
Wadi Kelt.
After five years, the two friends
left and formed their own Laura
— where monks live in isolation,
meeting only for the weekly con-
munion prayer — in high Wadi
Mukelik. There they stayed to-
gether until about 425 when Euthy-
mius decided to set out on his
own. He is said to have wan-
dered through the Judean De-
sert for a long time, before even-
tually making his home in a cave-
cell at the spot where his monas-
tery now stands.
In 428, a number of anchorites
gathered around St. Euthymius in
his solitary haunt, and a Laura
was formed. It was in constant
touch with the Monastery of St.
Theoclitus in Wadi Mukelik, 5
kms. to the south-east, to which
it was connected by a footpath.
For a time the two were even ad-
ministered as a single unit, and

Euthymius refused to accept ini-
tiation who had not spent a pro-
bationary period with Theoclitus.
The Monastery of St. Theoclitus
is today almost inaccessible, prob-
ably as the result of an earth-
quake.
One of Euthymius' earliest and
most devoted disciples was a
Beduin sheikh — Peter Aspebat
— whom he had converted to
Christianity in 421, while still in
Wadi Mukelik. Peter followed him
to his new home, and built for
him "a great, two-mouthed cys-
tern, a bakery, cells and an ora-
tory".
Buried in cell
Before his death in 473, Euthy-
mius gave instructions for the
Laura to be turned into a Coenobium
— a regular monastery where
the monks live a communal
life. Tradition holds that the saint
was buried in his own cell within
the precincts of the monastery.
Soon afterwards, a chapel was
erected over his tomb, with the
large basilica adjoining it.
Among the noted figures who
made the monastery their home
were St. Domitian, St. Martyrius,
the Patriarch of Jerusalem, who
died in 494, and St. Cyril of Sey-
thopolis (Beisan), who wrote the
classic "Life of St. Euthymius"
and of other holy men of his time.
An interesting sidelight is that

when Peter Aspebat's son, Sheikh
Tarhon, died in 585, he left vast
properties to the Order, which
was in those days one of the big-
gest and most important in the
whole of the Desert of Judea.
According to Zvi Alon's book,
"The Judean Desert," the
Monastery of St. Euthymius was
one of the few unharmed by the
Persian invasion of 614. Severely
damaged by an earthquake in
639, it was repaired and again
inhabited for hundreds of years.
It is continually mentioned in
monastic and pilgrim writings of
the eighth to twelfth centuries,
including those of the Russian
monk, Daniel, in 1106, and of
John Phocas who, in 1185, just
before Saladin's conquest of Jeru-
salem, recorded that the mon-
astery was "surrounded by a
wall and in the centre is a church
and the grave of Euthymius."
Rebuilt as khan
Abandoned after 1187, it was
soon rebuilt and used as a khan
— an inn or caravanseral — on
the pilgrim road from Jerusalem
to Nebi Musa, 9 kms. to the east,
which also utilized the track link-
ing the Monastery of St. Euthy-
mius to that of St. Theoclitus in
Wadi Mukelik. The traditional pil-
grimage to Nebi Musa is believed
to have been introduced by the
Mameluke sultan, Baybars, as a
political countermove to the
masses of Christian pilgrims who
used to swarm in to the holy sites,
particularly at the Easter season.
The Castle of the Khan, previ-
ously mentioned, was constructed at
the same time.
Practically razed during the
wars of Ibrahim Pasha in 1834,
the building suffered further
damage from British forces dur-
ing World War I. Ten years after
the war it was excavated by D. H.
Chitty, and it was he who re-
vealed the plan of the monastery
and the Kasr el Khan, and un-
covered several multi-coloured
Byzantine mosaic pavements one
with the six-pointed Shield of
David.
Of the mosaics, no trace is left,
for the damage caused by ex-
posure to the elements was com-
pleted during the years between
1948 and 1967, when the place
was used as a firing range by Jo-
rdanian troops. However, the Mon-
astery of St. Euthymius is worth
a visit for the general layout, the
vaults, the grave of the saint,
the chapel, the cisterns and the
foundations of the various struc-
tures can still be clearly seen.

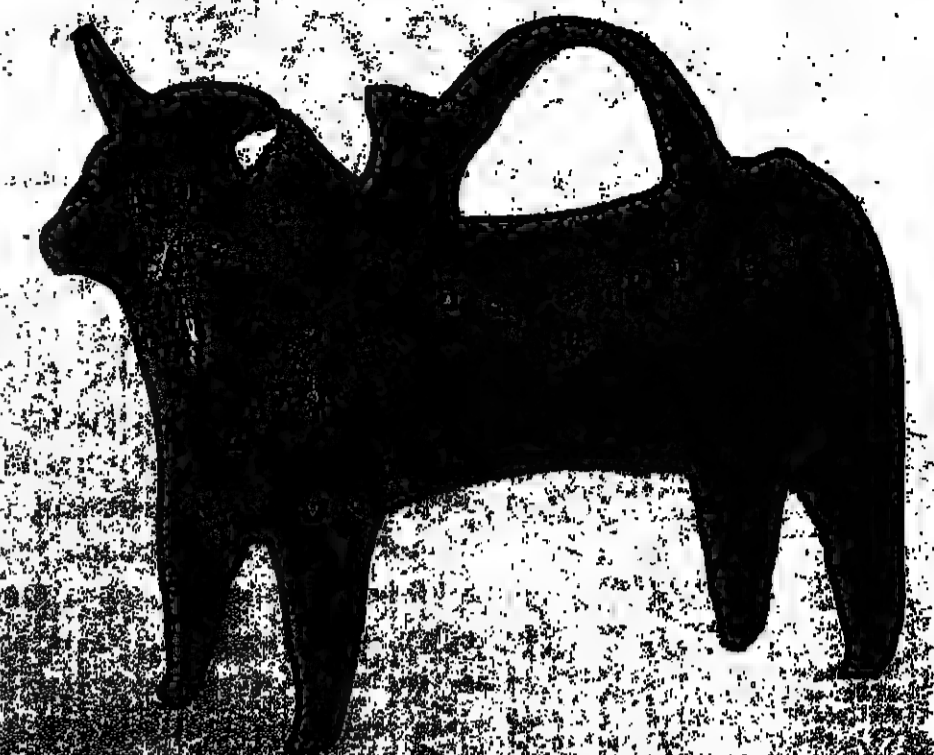


The grave of Euthymius and the ruins of the memorial chapel.

Text: Malka Rabinowitz

Photos: Theodore A. Rosen

SILHETS OF GEZER



הקניין הישראלי

...שנמצאו ב...
...הם יוצגו ב...
...המוזיאון...
...ב...
...הקניין הישראלי...

...אנשי תרבות...
...הקניין הישראלי...



Relaxing on her new sofa which turns into a double bed. The set is composed of two straight seats and three corner sets. Designed by Andras Hansen, it is available at Danish Interiors. Selection of fabrics and colours.

Spike heels

All-male quorum challenged

NEW YORK (JTA). — Young Orthodox and Conservative women, stimulated by the feminist movement, are challenging their second class status in Judaism. Eilat Nemy writes in last Monday's "New York Times."

Writing that the group is "small but growing," Mrs. Nemy notes that earlier this year 14 young women of Orthodox and Conservative background issued a "call for change" to the annual convention of the Rabbinical Assembly. The manifesto asked that women be permitted full participation in religious ceremonies, permitted to attend rabbinical and cantorial schools and perform these functions in synagogues, take part in decision-making bodies and assume leadership roles in synagogues and in the community. It also requested "recognizing women in Jewish law, as witnesses, allowing them to initiate divorce, and counting them in the 'minyan' in order to hold a religious service."

First rabbi

While Reform Judaism has ordained its first woman rabbi and a woman is studying to be a rabbi in the Reconstructionist branch of Judaism, there have been no women, yet, studying for the rabbinate in Orthodox or Conservative seminaries, Miss Nemy notes. But, she says, Dr. Gerson D. Cohen, the Chancellor-Elect of the Jewish Theological Seminary of America (Conservative) says the seminary would "summarily reject" the idea of a woman rabbi today. "It would be to be a decision of a multiple nature," he said, adding "I would give serious consideration if a woman applied who was qualified academically, characterologically and religiously."

While the counting of women for "minyan" is the prerequisite of a Conservative rabbi, Miss Nemy states, "the minyan is still an all-male quorum in Orthodox synagogues."

More active

Rabbi Isaac Leventhal of the Orthodox Kehillah Jeshurun said "It's against Jewish law and tradition for women to function together with men at a service." But Miss Nemy says that he believes within the next decade women will be "more active in Orthodox life in the conventional sense."

Miss Nemy quotes Rabbi Irving Weisberg of the Orthodox Riverside Synagogue as stating that "at a time most people who fall roughly about such things checked out of the religion... now they are returning to the Orthodox experience and challenging from within... believe they are ahead of their time, but I think they are the vanguard."

Miss Nemy concludes by quoting Mrs. Sandy K. Suss, rabbinical student at the Reconstructionist Rabbinical College in Philadelphia, "I don't want to judge history retroactively, or annual 2,000 years of custom, but today we have to do something," Mrs. Suss said, "the Jewish society is changing and the role of women is changing and we have to keep up."

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FRIDAY, JUNE 16, 1972

A SHOULDER TO CRY ON

By Lea Levavi

Jerusalem Post Reporter

WHAT can I write home — a Georgian immigrant asked — when the sign outside a movie theatre in the Holy City shows a nude picture advertising a sex film?

The question had been put to Yakov Yanai, a Foreign Ministry employee whose job as he described it, "is helping Jews get here from Russia and from other countries." Mr. Yanai related the story of the Georgian woman in a talk before 20 men and women who work as volunteers in immigrant absorption. The meeting was held here last week by Mitzet Hapsolet — Pioneer Women.

"I don't think most Israelis really understand how hard Soviet Jews fight to leave." Worse than that, I want to say, there is no shoulder to the Russian immigrant to cry upon when his enthusiasm and patriotic love for Israel are replaced by days or weeks after immigration by disappointment and frustration.

Just listen

"Sometimes they just need someone to listen to them. They will tell us things you already know: how hard they were in Russia or how dangerous things are here. But if you just listen, this will help them."

The Ministry of Absorption and other official agencies cannot help here, he said: this is work for volunteers.

Eilat Ashkenazi, Director-General of the Absorption Ministry, had been invited to speak about the situation to the Israeli public.

immigrants. However, since his talk was in the form of answers to questions from the floor, emphasis, inevitably, was on the frequently asked (and somehow never satisfactorily answered) questions about immigrants' benefits.

Why do elderly couples with no children get three-room apartments? Because there are no smaller ones available. How can we answer charges of Israeli students that immigrants take their places in the universities? Immigrant students compete for entrance on the same terms as Israelis.

Unkept promises

When asked about the employment picture for immigrants, Mr. Ashkenazi mentioned the Ministry's system of subsidizing employment for several months when jobs cannot be found through normal channels. He failed to mention that employers sometimes fail to keep their promises to offer permanent employment when the subsidy runs out — something which has happened to workers even in such important fields as medical technology and treatment of drug addiction. He also did not mention that many academicians (even after five months' "care" at absorption centres) undergo retraining at public expense, and then not always successfully.

In short, the questions were familiar and the answers bureaucratic. "Of course," assured Guelah Chaykin, head of Mitzet Hapsolet's Immigrant Absorption Department, "we aren't asking these questions for ourselves. We, after all, are active in absorbing immigrants. We're asking so we can explain the situation to the Israeli public."

There was, however, one brief moment of confrontation. "The Ministry of Absorption doesn't want volunteers interfering," one woman in the audience commented. "You're afraid that if we come to help immigrants at the Absorption Ministry office, by translating for them, etc., we'll help them make demands."

"If I ever gave you that impression, I'm sorry," Mr. Ashkenazi replied. "We simply say this. Volunteers need not worry about material help to the immigrant. We will take care of housing, employment, etc. What we can't do is make the immigrant feel at home and to help him with little day-to-day problems."

He suggested that volunteers visit new immigrants in their homes as soon as they have moved in. Israeli housewives should help immigrant homemakers learn where and how to shop. Children should be encouraged to play or study with immigrant children. Volunteers should explain "the truth about immigrants and immigrant absorption" to the Israeli public "to eliminate the antagonistic atmosphere which has developed here."



Mr. Eilat Ashkenazi (right), Director-General of the Ministry of Absorption, talks to Mitzet Hapsolet/Pioneer Women to help plan the organization's "family to family" absorption efforts on behalf of the new wave of immigrants. At Mr. Ashkenazi's right is Mrs. Beba Idelson, General Secretary of the organization.

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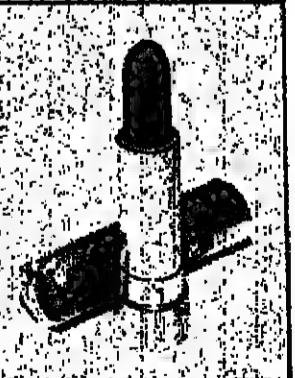


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The romantic look



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PAGE TWENTY-SEVEN

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TA VOURITE BOX

MY daughter Hannah is always particularly glad when our guests bring gifts of her own age with whom she can plunge into the mysterious and exciting world of whatever it is that girls of eleven talk about at such length. On this occasion her delight is doubled by the fact that her friend Riva is bearing a large box of chocolates and before I can remind her politely that they are presumably intended for all of us her eager fingers have torn off the fancy wrapper and found a gap in the cellophane beneath and by the time I wrest it from her tenacious grasp there is a small triangular tear in the corner and a mark from her paint-stained fingers.

Hatefully I remind her of our mutual resolution, renewed only a few short days ago after a startling session on the scales, that we would be most strict and disciplined in our denial of eating anything more than we needed to sustain ourselves. So despite her spirited arguments to the contrary and the fact that these are the kind we both like best, the box goes untouched onto the highest shelf of the most inaccessible cupboard with Hannah opposing its destination every inch of the way.

Social ethics

Social ethics are not the least of her protests and she asserts hotly that it is extremely discourteous not to open the box so that our guests can share in its luscious contents. We could have just one apiece without it making any difference to our waistlines or our standard of living. Surely I mention what we both know to be true, that once the box is open the filling will magically disappear without either of us consciously taking it out. The box, with its ornate frilly containers, will stand mute, reproachful and empty till I get rid of it.

Anyway our guests say that they too are being careful of what they eat and Riva is one of those rare and lucky children who do not really care for sweets. A pickled cucumber is more to her than the gooiest of cakes, so her support of Hannah's plea is no more than a conraderly gesture.

Later Hannah relates in rather a shocked tone that Riva had confided that her parents themselves had received the box as a gift and had passed it on without even looking to see what was inside. She thinks this is a violation of the principles of gratitude. A present is designed for the joy of the recipient and should not be handed on further. Cautiously I affirm this in general but urge her to be more

flexible in her thinking. Something as palatable as chocolate can't be stored indefinitely and if those for whom it is intended cannot enjoy it then it is a good deed to let someone have it who can.

Our share

In fact, I add, I was thinking we would take it along to our neighbour's party next week. They are

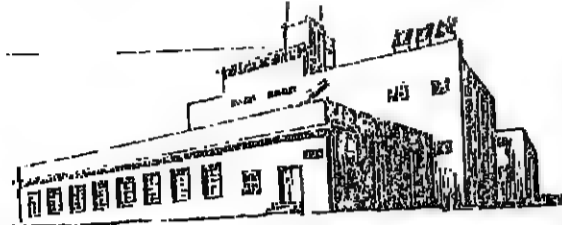
both as thin as needles and can eat what they like without a quibble. This we do and to our surprise but considerable satisfaction note that it is only one of many articles of which are opened and consumed by this company, Hannah and I unobtrusively but effectively taking our share.

However we steadfastly resist the temptation to include them in our regular diet at home and not to keep any in the house in the hope that out of sight will be out of mind (and mouth) until the next visit of Riva and her parents with a differently wrapped box, but of the same brand they brought last time which they know, they declare kindly to be our favourites.

In the cellophane cover there is a small triangular tear and a smear of paint.

(Continued from p. 24)
in back. The luxury of having your hair dried with a hand-held blow-dryer is a feature of "Scissors." The whole process — shampoo, cut and hand-dry — takes less than an hour. The price for a first-time hairdo, with restyling is IL12 to IL15; the customer who returns for a shampoo and trim pays IL10.
I recently attended a party at which there were three male guests who had had their hair done that day at "Scissors." A man's first-visit cut and wash costs IL10, a return visit IL8. "Men get a slimpler type of cut," says Barry, explaining the price difference. He denied that men are easier customers: "they are often more fussy than any woman."
It takes a little doing to get used to having a man sit next to you at the hairdresser. Last time Barry was cutting my hair, a tall blond fellow with medium-long hair came in and asked casually, "Any chance of washing my hair and brushing it out?" He seemed perfectly at home there.
"Scissors" is a busy shop, and an appointment is advisable — Tel. 226214. If you don't have an appointment, the quietest hours are 1:00 to 3:00 p.m., except on Mondays, when the last appointment time is 1:00.
— Martha Meisels

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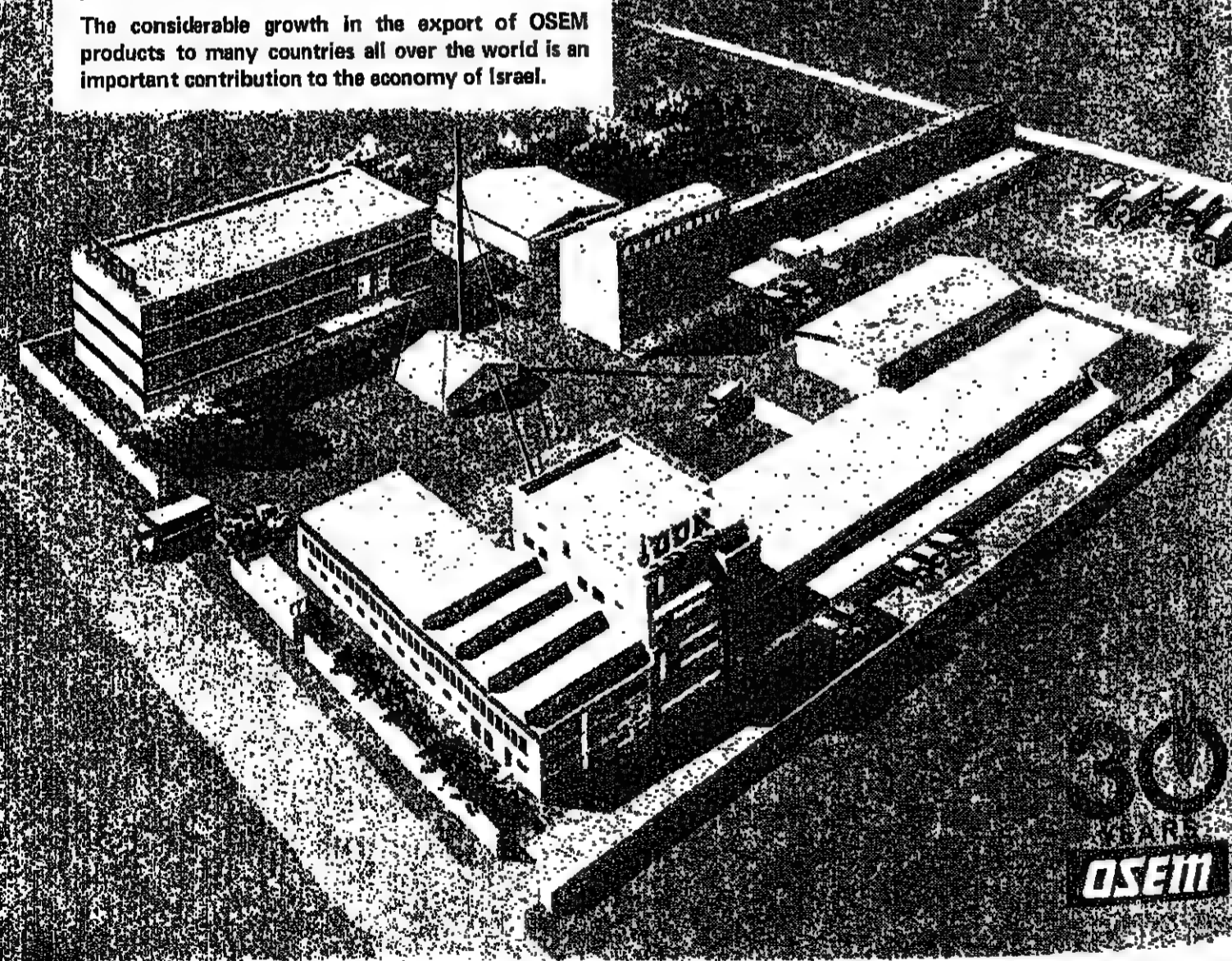


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FILM FILM



Sherry Ren Smith, above, photographs kibbutz children. At upper right she talks to director Dinar. At right is Ori Levy, Sherry's star; in photo at far right Paul Smith (no relation to Sherry) breaks up a young couple's demonstration in a scene in the film.

THE love story of an Israeli film director, divorced and father of a child, and his assistant, a young, idealistic American girl, is the theme of "Take Two," a new Israeli-American co-production written, produced and directed by Baruch Dinar. Filming was completed last week.
This is the first full-length feature Baruch Dinar has made for the big screen since his "They Were Ten" of 1961 about Jewish settlement in Palestine at the end of the 19th century. In the intervening years he concentrated on documentaries and films for foreign television, including the 80-minute "Sand Curials" for French TV and "And on the Seventh Day," dealing with the period before, during and after the Six Day War, for A.B.C.

The story of "Take Two" explores the relationship between two contrasting personalities — the Israeli is cynical, a manipulator, set on worldly success; the American girl is idealistic, uninhibited, valuing truth and sincerity above all else. Their love story is played against the background of Israel as the two go filming all over the country. It is the sort of story that Baruch Dinar, but he believes that the Israeli background with its variety of situations and landscapes — there are scenes in broader kibbutzim where the children are sleeping in shelters, at Led Airport as immigrants arrive from the Soviet Union, at places of historical and religious interest and at seaside beaches with bathing beauties (some of Israel's top fashion models appear) — adds another dimension to the picture.

Director-cameraman Asaf Doron is played by Ori Levy, member of the Cameri Theatre who recently had the leading role in Gorky's "The Lower Depths." Although he has appeared in a number of films, this is his first starring role. Sunny the American girl, is played by Texas-born Sherry Ren Smith, whom Dinar picked in New York from some 400 applicants. She studied acting and directing with Lee Strasberg but earned her living from modelling and this the first time she has appeared in a film.
I went to see some of the filming, taking place at Beit Berl in Kfar Saba where the two interior sets of the picture had been built: a sitting room in Doron's apartment and his cutting-room. Yanki, Baruch Dinar's pretty, boyish-looking wife who acts as a general factotum, took me downstairs to the cutting-room get where the movie camera had been set up with Adam Grunberg, one of Israel's top cinematographers, behind it, and with the sound engineer, Ron Ba-



Israeli director Baruch Dinar has returned to making feature films after an absence of more than ten years. His first effort is "Take Two," a motion picture about a film-maker, in which he discloses some of the tricks of the trade. Sarah Wilkinson talked to Dinar, and to stars Sherry Ren Smith and Ori Levy.



ron from London (who worked on "Blow Up") at the controls. Quiet, pipe-smoking Mr. Dinar motioned me to a seat beside him. His assistant, John Stodel, who came to Israel from South Africa three years ago, was directing the scene to be shot. Doron had to come into the room, sit at his desk, lift the telephone receiver and look across to the sofa where, to his surprise, Sunny is sleeping. However, the scene did not get very far because something went wrong with the camera and shooting was postponed.

Mr. Dinar explained he had made his "hero" a film-maker because that gave a valid excuse for all the varied outdoor scenes, which he felt would add greatly to the picture's impact, and also because he wanted to take the public behind the scenes and show them how films are actually made, "let them in on some of the tricks of the trade. There is real interest today in the actual mechanics of film-making."
There will be Hebrew and English versions of the film although Sherry Ren Smith will speak English in both versions, he said. Lee Strasberg, with whom he had also studied directing, had said that Sherry was full of talent but that she was like a wild colt and had to be made to feel free, Dinar said.

The music was being written by Noam Sheriff and Sherry was writing the lyrics for the songs. He estimated that the film would cost a million Israeli pounds — 50 per cent was coming from Israel and 50 per cent from an American investment company.

Ori Levy, wearing a beautifully-made wig and dressed in a bright yellow shirt and lime-green pants, answered my question as to how he, a stage actor, liked acting in films, by saying, in excellent English, that he is beginning to prefer film work. As the films are not shot in chronological order it is at first rather difficult for a stage actor to get used to the breaks in continuity, but he has found that this results in making him really master the character he has to represent.

An aspect of film acting that he most appreciated is that you work for a certain period and then you are finished with a particular portrayal — whereas on stage you repeat your role for months on end.
Mr. Dinar suggested that we should go up to Sherry's dressing room. Sherry, who is in her early twenties but looks about 18, is cute-looking rather than actually pretty, with large brown eyes, a tiny nose and an impudent, warm smile. As her dressing room looked like a Cornsby Street junk shop with clothes, books, and bags everywhere, there was no place to sit down, so we stood. I noticed a number of lively, charcoal portrait studies lying around and these proved to be Sherry's own work. She spent three years at the Southern Methodist University of Dallas working for an English major and an Arts minor degree. She was not sure whether she wanted to be an artist or a writer. She took up modelling to make some

money and became successful in that line. "But, oh, it is so boring. All the talk about eyelashes."
When she heard about the tests for the Israeli film, she decided that the idea of going to Israel and acting in a film there was attractive. She was among the very last to apply and was quite astonished when she got the part. Director Dinar considers her "a born actress."
She writes continually. Poems, short pieces, and a sort of science fiction novel with the title of "Return to Ariel" which has interested a publisher. "But it still needs a lot of work and re-writing."
She told me she is now thinking of writing an essay on laughter and calling it "Chapters on Gadi Yagil." In the film, Gadi plays the role of Doron's assistant whose stint of army reserve duty leaves his position temporarily vacant and he persuades Doron to engage Sunny in his place. Sherry said she found Gadi so amusing that she roared with laughter whenever he opened his mouth — so that people were beginning to think that she understood Hebrew. "Actually, I have learnt only a few words but I love to use them."
Among the photographs on the walls of her dressing room I noticed a large handwritten quotation from "David Copperfield," the opening of the book, when David wonders whether he is going to be the hero of his own life. It is a point Sherry also wonders about. She wants to do so many things and film acting is just one of them.

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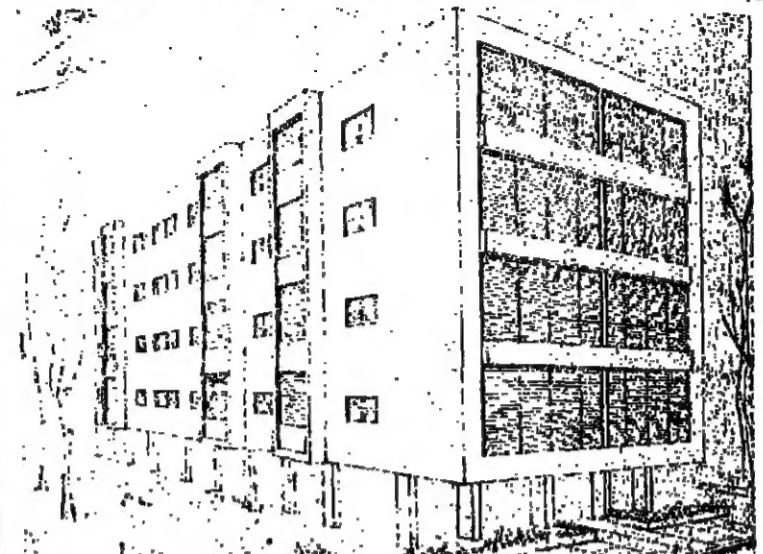
The success of this sound is undeniable. Their first CBS album, "Child Is Father To The Man," and "Blood, Sweat, and Tears," have sold several million copies. Their concerts are invariably a sell-out.

Flexibility
In essence, Blood, Sweat, and Tears have succeeded due to a musical flexibility, which prevails throughout the entire band, and can be seen (and heard) in their albums, their performances, and in their company. This flexibility stems from the improvisations they use, made possible by the musicians' diverse abilities, rather than adhering rigidly to the basic pop concert form.

A source of the group's strength is the professional respect each musician has for the other within the group. When trumpeter **Law Soloff** takes a solo, for example, one can sense the other eight members of the band playing along with him, each feeling as excited by the resultant music as **Law himself**.

Steve Katz, lead trumpeter, is a founding member of the group. "Is he a rock star?" one asked. "No," he answered. "I don't live my life that way. Our only concern is playing music." Steve Katz' musical career began at the age of five. Born in Brooklyn, he had begun singing at wed-

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THE HECTIC SUMMER

THE musical calendar — hectic as it is all the year round — gets even more crowded towards the end of the regular season before we "retire" to the various "festivals" of the Israel Philharmonic, the Israel National Opera, and the Israel Festival itself, which carry us through to the end of August. We are at present being greeted by Vienna with an exhibition, a theatrical presentation and musical offerings which are intended to represent the lighter kind of Viennese atmosphere. This week, there was "Wiener Operetta" on the agenda, with a cast of the Wiener Staatsoper and the Volksoper and a mediocre instrumental ensemble pouring out sugary melodies from the "Silver Period" of Viennese music (as introduced by the very Viennese *Kapellmeister*), evoking sentimental memories for many of the older people in the audience hailing from Austria. The *Kapellmeister* left the question open if the "Golden Period" was that of Haydn, Mozart and Beethoven, or what he would call the "Second Viennese School" (Schoenberg-Berg-Webern).

Starting tomorrow (for details see "Poster"), an entertainment of a different kind will dominate the stages of Tel Aviv, Jerusalem and Haifa. The announcement says: "Topsy Kueppers in her special 'One-Woman Show, Tonight Lola Blau', a Musical by Georg Kreisler," but behind this there is a whole story.

This is not a musical of the usual kind, for its story is that of a Jewish entertainer who has to leave Vienna in the wake of Hitler's entry, rebuilds a career in Switzerland and later in the U.S., and returns after the war to Vienna to find that nothing much has changed. It is political cabaret.

Georg Kreisler, Vienna-born playwright and composer, wrote music for Charlie Chaplin and worked for shows and films, until returning to Vienna where he married Topsy Kueppers. He wrote this show for his wife, giving her two full hours alone on the stage, singing, talking, acting. The "Musical" was premiered in Vienna last September, for a hundred performances before moving to Berlin, where a large hall was sold out four times.

Under continuous telephone threats from neo-Nazis, the actress had to move around in the constant company of the busy policemen. A week at the Exhibition in Kianover and some performances in Berlin left her in need of rest. The couple — with their two children, aged 10 and 11 — took a holiday at the

Shores Hotel just outside Jerusalem before next week's performances.

The material for the show was based on a true life story and was organized by Kreisler into 22 scenes for "One woman and a piano." It uses multi-media — films, tapes, and many costume changes.

Topsy Kueppers was born in a Jewish family in Aachen, Western Germany (close to the Dutch border) spending her early childhood with her mother hidden away somewhere in Holland. She returned after the war to her native city to study dance, acting and singing. She passed her professional examinations under the strict eyes of Gustav Gruendgens and started her career on provincial stages till she made the grade. She has acted in 12 films, played in the theatre with Fritz Kortner, the famous German-Jewish actor, been on television and is now so busy that she only accepts a few guest appearances.

She came here on special request of Vienna Mayor Felix Slavik. But this is not Topsy Kueppers' first visit to Israel. It is her fourth, and she actively supports the Swiss Children's Village at Kiryat Yehirim, giving two benefit shows abroad every year.

Her show "Tonight Lola Blau" is booked solidly for the next four years in Scandinavia and other European countries with large communities understanding German — the understanding of the language is very important to get all the fine points of Georg Kreisler's wit and sarcasm. While Topsy bathes in the sun and swimming pool with her two children, her husband goes to an Ulpan in Jerusalem each day to get some knowledge of modern Hebrew. The family plans to spend four months in Israel before taking to the road again.

THE Israel Philharmonic Orchestra is providing us with sensation after sensation as the season reaches its climax. Here are some events:

- * Mindru Katz will give a solo recital under the auspices of the I.P.O. to celebrate his 25th anniversary as concert artist. Born in Bucharest in 1925 his first major concert — with the Bucharest Philharmonic in 1947 — started him on an international career. He appeared with the I.P.O. for the first time in 1959, has toured Australia and the Far East twice, and has played throughout Europe and the U.S.A. (For his programme see "Poster").
- * Yuri Aronovitch, formerly musical director and chief conductor of the U.S.S.R. Radio and Television Symphony Orchestra, will conduct the

concerts will be played together with chamber music works. Zubin Mehta will share the rostrum with Daniel Barenboim, who will also appear as soloist in the two piano concertos and the chamber music, as will violinist Pinhas Zukerman. The Tel Aviv String Quartet will also participate. In addition, the "Deutsches Requiem" will be performed under the direction of Daniel Barenboim, with the soloists Sheila Armstrong, Gunther Reich, and the Scottish National Orchestra Chorus as part of the Israel Festival 1972.

- * And to top everything an "Unprecedented Operatic Spectacle" — 10 soloists, 50 ballet dancers, 150 chorists, 90 supernumeraries and 100 I.P.O. orchestra members will participate in the staging of Saint-Saens' "Samson and Delilah." Although it all happened in Ashkelon, the Roman Theatre at Caesarea will serve quite well as backdrop for the proceedings. The theatre will be transformed into a huge Philistine temple by designer Arnon Adar. The production will be conducted by Zubin Mehta, staged by Carlo Maestrini, of La Scala di Milano, and its soloists will include world-famous singers such as Yvonne Minton, mezzo-soprano, tenor Jon Vickers, baritone Norman Bailey and Boris Carmel, Israeli bass of world renown.
- * According to the I.P.O., 1,000 seats have already been sold to music-lovers abroad who plan to come to Israel for this event.
- * * *
- I**N nearly every Tuesday Night Concert, the Israel Broadcasting presents a piano concerto, usually the second item on the programme. This involves elaborate shifting operations to bring the grand-piano out of the wings and into the centre of the stage. The audience in the hall can at least watch the complex operation, but listeners at home are left hanging in the air for quite some time. Last Tuesday (June 6 around 9 p.m.) announcer Chayuta Dvir was painfully kept talking to keep listeners "on the line": she told us who was going to play what, that operations on stage were proceeding and that shortly we would hear Schumann's Piano Concerto — she repeated this a total of five times!
- Would it not be easier to have the grand-piano in place at the beginning of the concert (it would surely also be easier for the technicians to place their microphones at leisure in the proper positions). The conductor would not lose any prestige for conducting the overture towering over the closed grand-piano!

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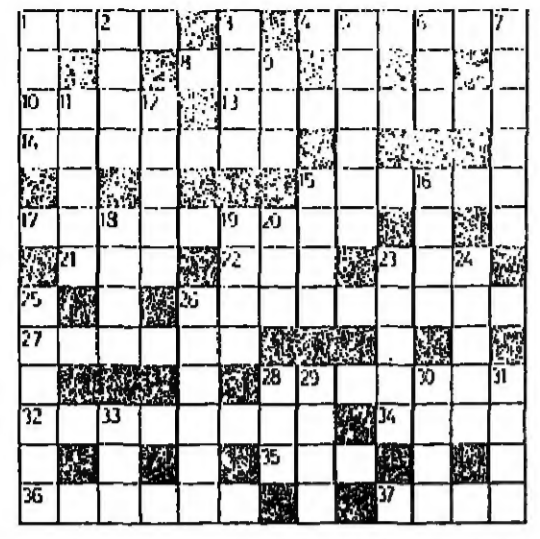
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EASY PUZZLE

ACROSS 1. Money (4) 2. Church (4) 3. Down (4) 4. Dance (3) 5. Down (4) 6. Peculiar (4) 7. Camp (4) 8. He destroyed (6) 9. Unhappy (4) 10. Unnamed (3) 11. Belonging to (3) 12. Kind (3) 13. They're (4) 14. Unlimited (6) 15. Without good fortune (2, 4) 16. High explosive (4) 17. Point out (4) 18. Sinner (4) 19. He increased (3) 20. Stranded (2) 21. Border on (4)



DOWN 1. Money (4) 2. Church (4) 3. Down (4) 4. Dance (3) 5. Down (4) 6. Peculiar (4) 7. Camp (4) 8. He destroyed (6) 9. Unhappy (4) 10. Unnamed (3) 11. Belonging to (3) 12. Kind (3) 13. They're (4) 14. Unlimited (6) 15. Without good fortune (2, 4) 16. High explosive (4) 17. Point out (4) 18. Sinner (4) 19. He increased (3) 20. Stranded (2) 21. Border on (4)

Wednesday's Easy Solution ACROSS—1. South (4), 2. Incident (8), 3. Ornate (10), 4. Hotel (13), 5. Boat (14), 6. Pier (15), 7. Lake (16), 8. Out (17), 9. Used (18), 10. Road (21), 11. Up to snuff (23), 12. Ante (24), 13. Hill (26), 14. Ape (27), 15. Prop (28), 16. Epic (32), 17. Spat (33), 18. Bequel (35), 19. Logarithm (36), 20. Freely (37).

Wednesday's Cryptic Solution ACROSS—1. Gasher (7), 2. Hold over (8), 3. 104-105 (10), 4. Fr. Mar. 13 (11), 5. Fag (15), 6. Pina (16), 7. Pen (17), 8. A-Jar (18), 9. 210 (21), 10. Mate (23), 11. Recr (24), 12. May (26), 13. Cat (27), 14. Crew (28), 15. Neon (32), 16. 81-0-81 (33), 17. Heron (35), 18. Nolson (36), 19. Pick-Wick (37), 20. Girths (38), 21. Birth (39).

CRYPTIC PUZZLE ACROSS 1. Information from a fool (4) 2. A Cave-man of Celtic myth (4) 3. A spider-looking construction (4) 4. Does it burn electricity, in daily use (4) 5. Tiles are broken first, some wine made with air, some have (4) 6. Happens to be the officer in charge of dogs (4) 7. 16th of Dec. (4) 8. 12th of Jan. (4) 9. 21st of Feb. (4) 10. 21st of Mar. (4) 11. 21st of Apr. (4) 12. 21st of May (4) 13. 21st of Jun. (4) 14. 21st of Jul. (4) 15. 21st of Aug. (4) 16. 21st of Sep. (4) 17. 21st of Oct. (4) 18. 21st of Nov. (4) 19. 21st of Dec. (4) 20. 21st of Jan. (4) 21. 21st of Feb. (4) 22. 21st of Mar. (4) 23. 21st of Apr. (4) 24. 21st of May (4) 25. 21st of Jun. (4) 26. 21st of Jul. (4) 27. 21st of Aug. (4) 28. 21st of Sep. (4) 29. 21st of Oct. (4) 30. 21st of Nov. (4) 31. 21st of Dec. (4)

SOLUTIONS TO TODAY'S PUZZLES ON WEDNESDAY

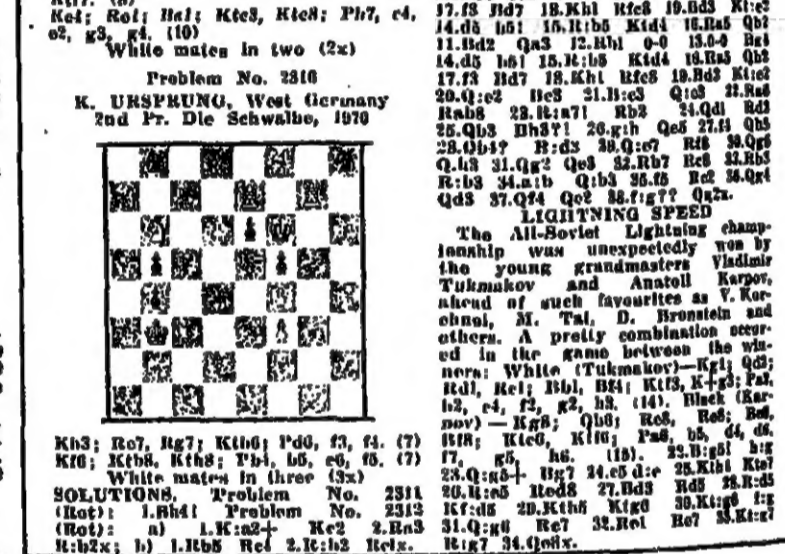
ON THE AIR FIRST PROGRAMME 12.00 noon, 2.00, 4.00, 6.00, 8.00, 10.00, 12.00 p.m. Tomorrow: 8.00, 10.00, 12.00 p.m. 12.00 a.m., 2.00, 4.00, 6.00, 8.00, 10.00, 12.00 p.m.

FOURTH PROGRAMME

Today: 4.00, 7.00 and 11.00 p.m. News in English: 7.00 a.m., 1.30 and 5.30 p.m. News in French: 7.15 a.m., 2.00 and 5.45 p.m. Arabic Program: 8.00 a.m., 1.55 a.m., 1.50 p.m., 2.00-4.50 p.m., 9.00 p.m.-12.15 a.m. ENGLISH PROGRAMME Today: 7.00 a.m. News and Israel Press Review. 9.00 a.m. News and Israel Press Review. 1.00 p.m. News and Israel Press Review. 7.00 p.m. News and Israel Press Review.

CHESS

June 16, 1972 Problem No. 3318 V. BUDENKO, U.S.R. 1st Pr. "Oruska 1971" White mates in two (2x) Problem No. 3318 K. URSCHNIG, West Germany 2nd Pr. Die Schwabe, 1970



A time to dare

off at 2 NT. South pondered and his hopes revived. North just had to have a probable 7 high card points for his bids, and he did have a balanced hand without a five card suit. If the two hands fitted like a glove, especially with the help of the ♠10, ♠9 and the ♠10, 3 NT was a distinct possibility, so he bid it. The play was simple, actually producing an overtrick. A low ♠ was led and won by the K. As the cards lay there was no successful defence possible. Hoping for two more ♠ tricks East made the bid ♠ to the Ace. West played the three ♠ top diamonds, hoping for an overtrick. Then he was allowed to win the ♠10 in his hand. He played to the ♠K, won the top ♠ and ♠. Dummy held the ♠Q and ♠J. South was led and covered by the J.K. and Ace, establishing the 10 in dummy. South dived and this time came out on top with ten tricks in NT with only 24 high card points.

American isn't spoken here

COMERSET Maughan wrote 100 hundreds of them ideal for conversion into film scripts and it was a very good idea to bring us a series of these, as I can remember, the United States and the American way of life feature in very few of them, and it was an unfortunate start to the series to have two films which depend so much on the Elstraa view of America. The B.B.C.'s concept of how R.A.D.A. graduates who have laboriously cultivated Oxford accents after coming down from the black country and the northern counties should speak Yankee is weird and wonderful indeed; wonderfully interpreted by Ted Allan as Jackson and a couple of ladies distributing leis, liquor and love in all directions with a fine impartiality. The result was that the film was rather jipsided; the Chicagoans were clearly overmatched in taking on the Tahitians.

THIS week's episode of "Hawaii Five-O" was obviously made in the pre-Nixon visit era, when all Chinese were diabolical scoundrels, with master spies wearing Fu Manchu moustaches engaging in Chinese tortures at the drop of a hat. The last time old Mustachios was around, he put poor Steve in a cocoon to make him give away all the secrets of the



THE "Third Hour" programme was devoted to I.Z.L.: Yeshayahu Ben-Porat indicated that he was featuring this organization because he had had a programme devoted to the Palmach, and I.Z.L. and demanded its rights. He began the programme with a very exciting excerpt from "Exodus," with Paul Newman performing prodigies of courage and organization to free the Jews prisoners, incidentally lecturing the recalcitrant Jews on the necessity for I.Z.L., Haganah and Palmach to unite and be all Jews together. The subsequent programme showed, alas, that his lecture was unheeded. Ben-Porat followed this with a television Gallup Poll of youngish Israelis, some of them apparently sabras and the others children of post-1948 immigrants, in I.Z.L. Street, on the benches, in school playgrounds and other places. Of the many people polled, only one or two had any concept of what I.Z.L. had been, what it had done, who had been its members. Disregarding my resistance to stripping sleeves and showing scars, I must say that I found Elyahu Lunkin the mildest-mannered terrorist who ever carried a grenade; he was very sweet and attractive, and his arguments seemed to me to be weighty. I was not nearly as impressed by the commander of the Dair Yassin operation, who insisted on describing at great length every other operation that had preceded it, and resolutely avoided Ben-Porat's determined efforts to make him come to the point. As for getting the historic record straight, I agree with Jesting Pilate when he asked what was truth, and would not stay for an answer. History for most people is the story as told by the winner, and in any case new history is made so fast that there is no time for corrections. Truth, as Mark Twain said, is such a valuable commodity that we must be very sparing in the use of it.

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